Lead Life Ayurveda way

We are what we eat then why not Lead Life Ayurveda way



Ayurveda from Home from Sri Rajiv Dixit

90% of Health disorders are due to what we eat and how we eat by changing our eating habits we can bring a great change to our body and mind.



Rishi Vagbhata is one of the three classic writers of ayurveda, After Charaka and Sushruta, who wrote the Ashtanga Sangraha and the Ashtanga Hridaya Samhita. He is thought to have lived in the 7th century, after the other two, and his writings often quote them.

Ayurveda considers eating to be a divine act. Eating is akin to doing a 'yagna' (oblation to Fire)The digestive fire, 'Jataragni', is the Lord Krishna himself and while eating we should feel that we are feeding the internal

In Bhagwat Gita Lord Krishna says:

"Aham vaishvanaro bhutva praaninaam dehamaashritah Pranaapana samaayuktah pachaamyannam chturvidham"

(I stay in all living beings as 'vaishvanaragni' or Digestive fire and digest all four types of food i.e., eatables, chewable, drinkables and likable).

The 'Vedas' proclaim that, " Annam brameti Vyajanat"

Meaning, food is 'Brahman' or the Lord of creation. It is from food we living beings are born. It is with the help of food living beings are nurtured and stay alive.

This message of Ayurveda clearly indicates that 'we are what we eat'. In addition, it infers that the food has a direct impact on our mind

Ashtanga Hridaya was written by Vag Bhatta and is considered to be one of the three well-known treatises on Ayurveda (Brihat-Trayi). The other two are Charaka Samhita and Susruta Samhita. AH is an abridged version of several Ayurvedic texts which existed before the author's time.

Ashtanga Hridaya consists of 120 chapters, divided into 6 sections. The sections are arranged in a different order than the Ayurvedic branches. The sections (or also called as sthanas) are as follows:

Sutra - Fundamentals, Health, Prevention, Lifestyle, Diseases

Sarira - Anatomy, Physiology, Physiognomy

Nidana - Monitoring, Diagnostics

Chikitsa - Therapautics

Kalpa Siddhi - Pharmacy

Uttara - covers the other branches from #2 to #8 of Ayurveda

Ashtanga Hridayam

The literal translation of Ashtanga Hridayam (**aShTA~Nga hR^idayam**) is "heart of eight limbs". Here eight limbs refers to Ayurveda as it contains the following eight branches:

- Kaya (internal medicine) 
- Bala (pediatrics/Babycare) 
- Graha (mental disease) 
- Urdvanga (facial organs) 
- Salya (surgery) 
- Dhamshtra (toxicology) 
- Jara (geriatrics/aging)
- Vrisha (virilification/infertility) 

Purpose of desiring health and long life: To achieve *dharma, artha*, and *sukha* (*sukha* refers both to *kAma* and *mOkSha*)

Before we move ahead lets know few Ãyurvedic Fundamentals

The Elements: Building Blocks of Life

To understand Ayurveda it is necessary to have some idea about the following fundamental principles.

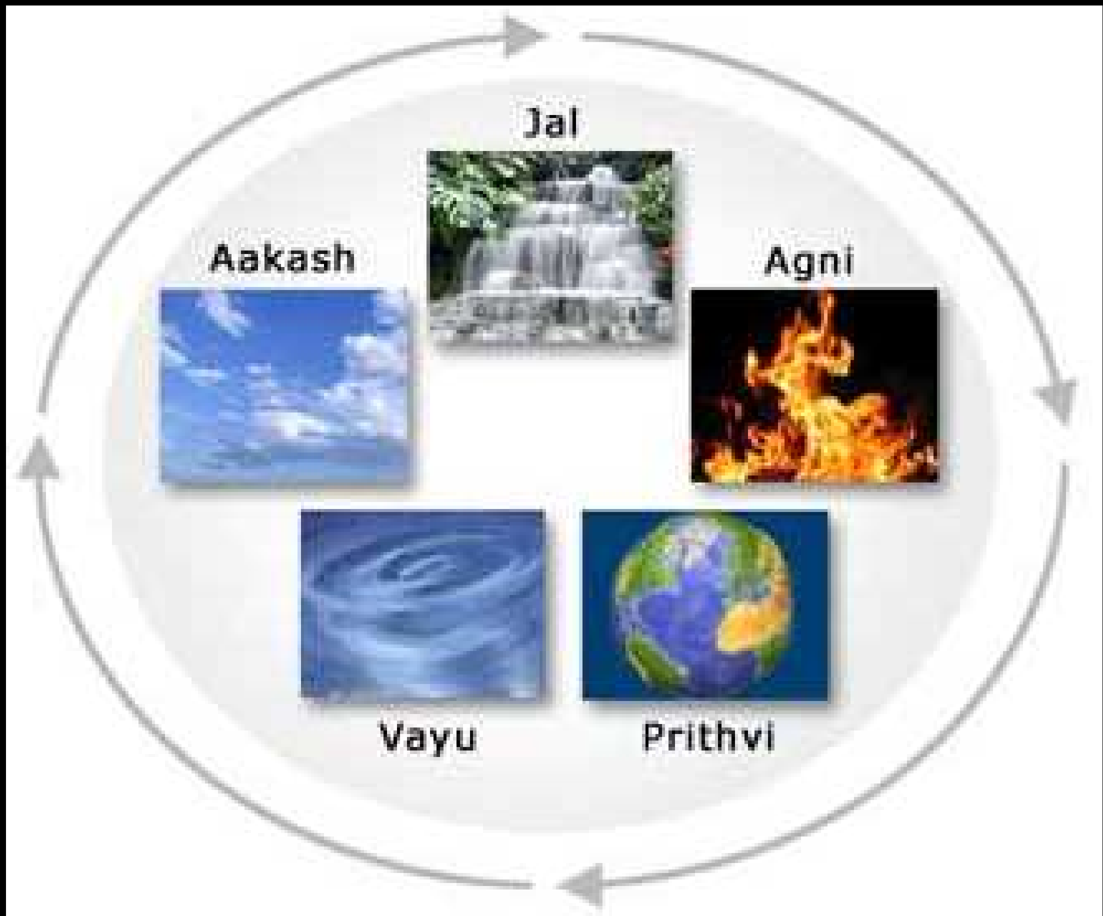
- The common origin of universe and man
- The Pancha Maha Bhootha theory
- Tri Dosha
- Prakurthi
- Dosha , Dhatu , and Mala
- Agni and Ama

Common origin of the universe and human being

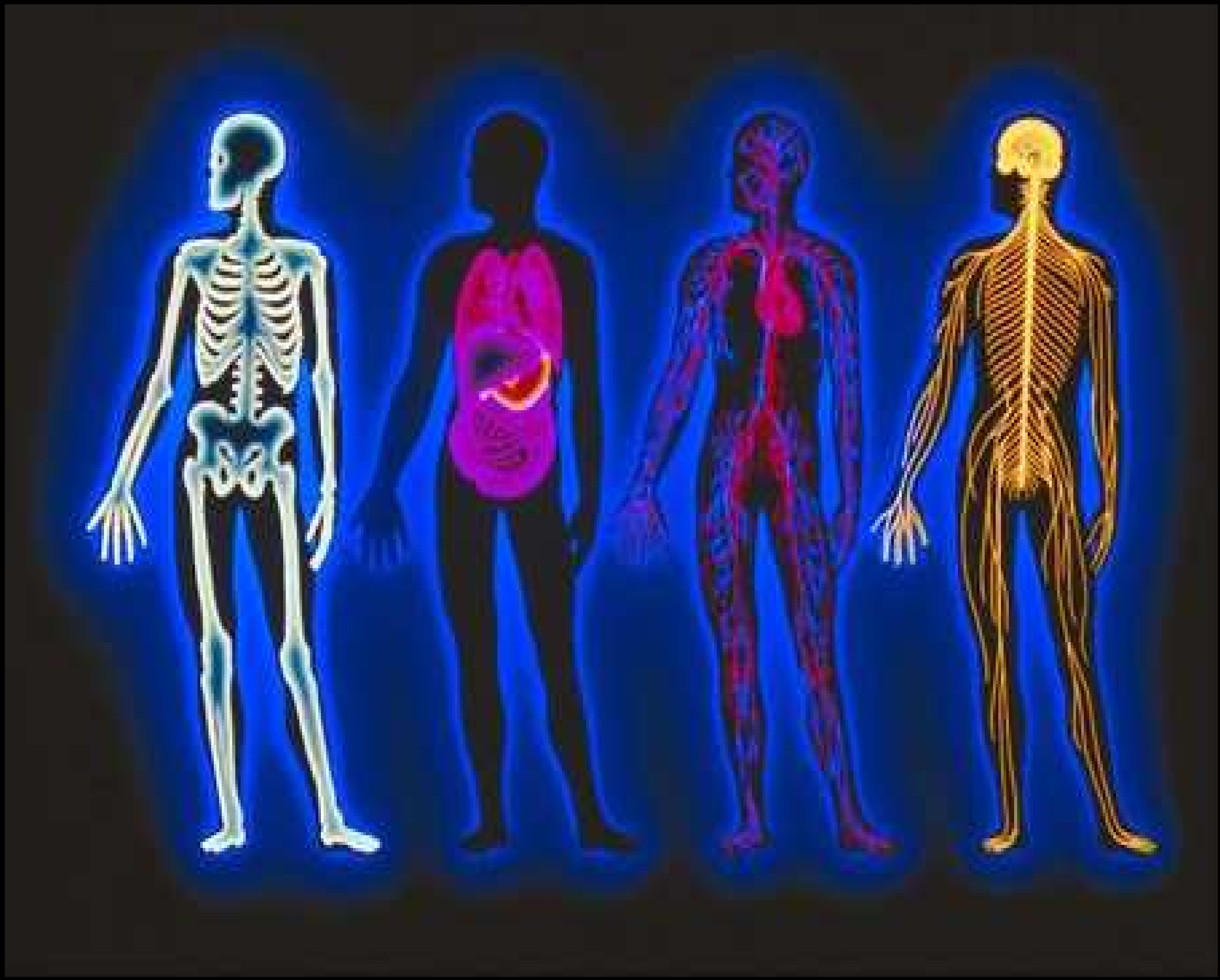
- The universe includes human beings, animals and plants, and is made up of the Pancha Maha Bhootha (five great elements) - Apo, Thejo, Vayo, Pruthuvia and Akasha. The human body is also made of these five elements. Accordingly, the elements in the universe and the elements in the human body reveal a common origin. These common factors create a harmony between man and the universe and there is a co-relation between the universe and the human body. In the external universe there are three main causative factors - the sun, moon, and wind. In the human body there are three constituent elements - Vatha, Pitha and Kapha. There are similarities between these causative factors.

The Pancha Maha Bhootha - Theory

According to Ayurveda, the whole universe and the human body are made up of five elements

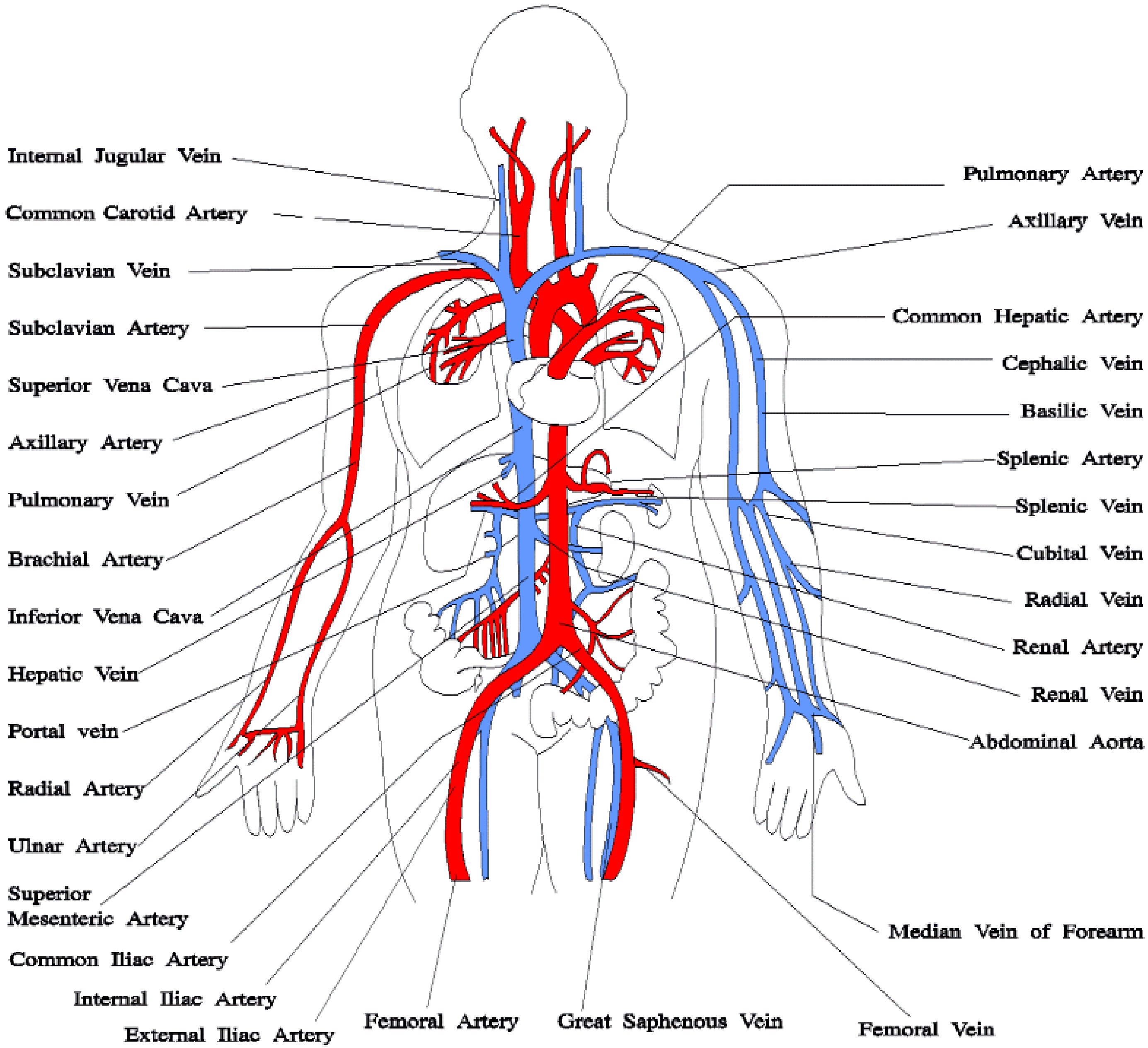


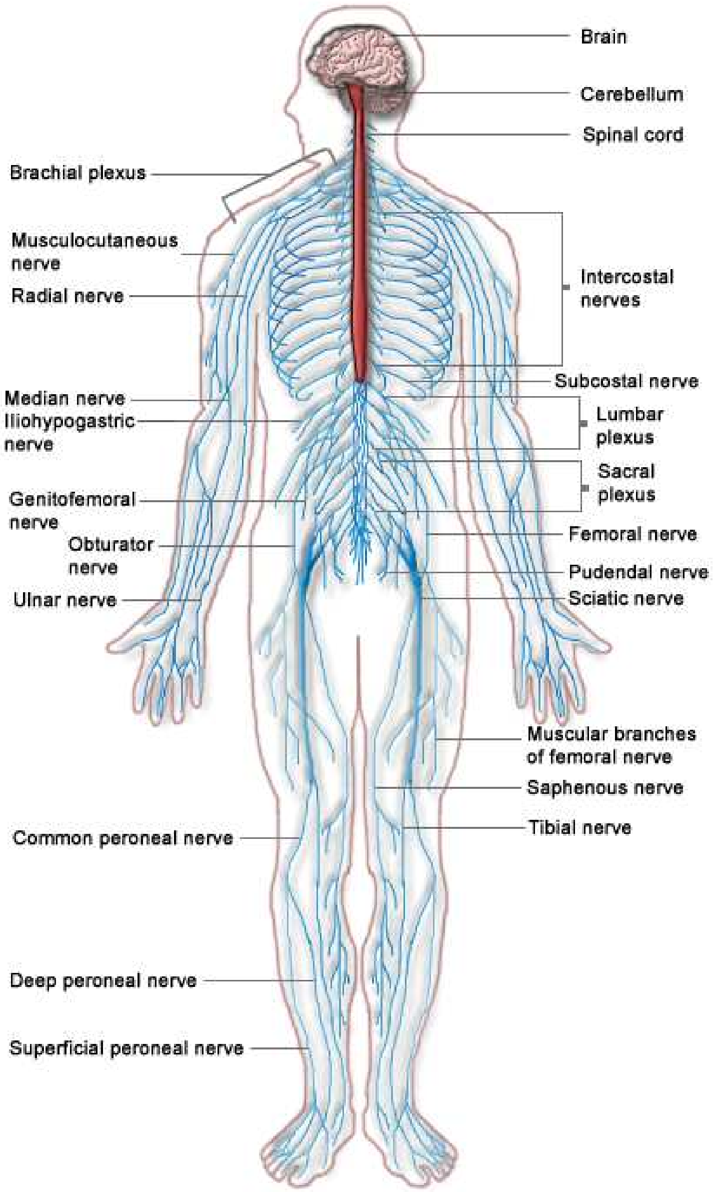
Body Illustrated

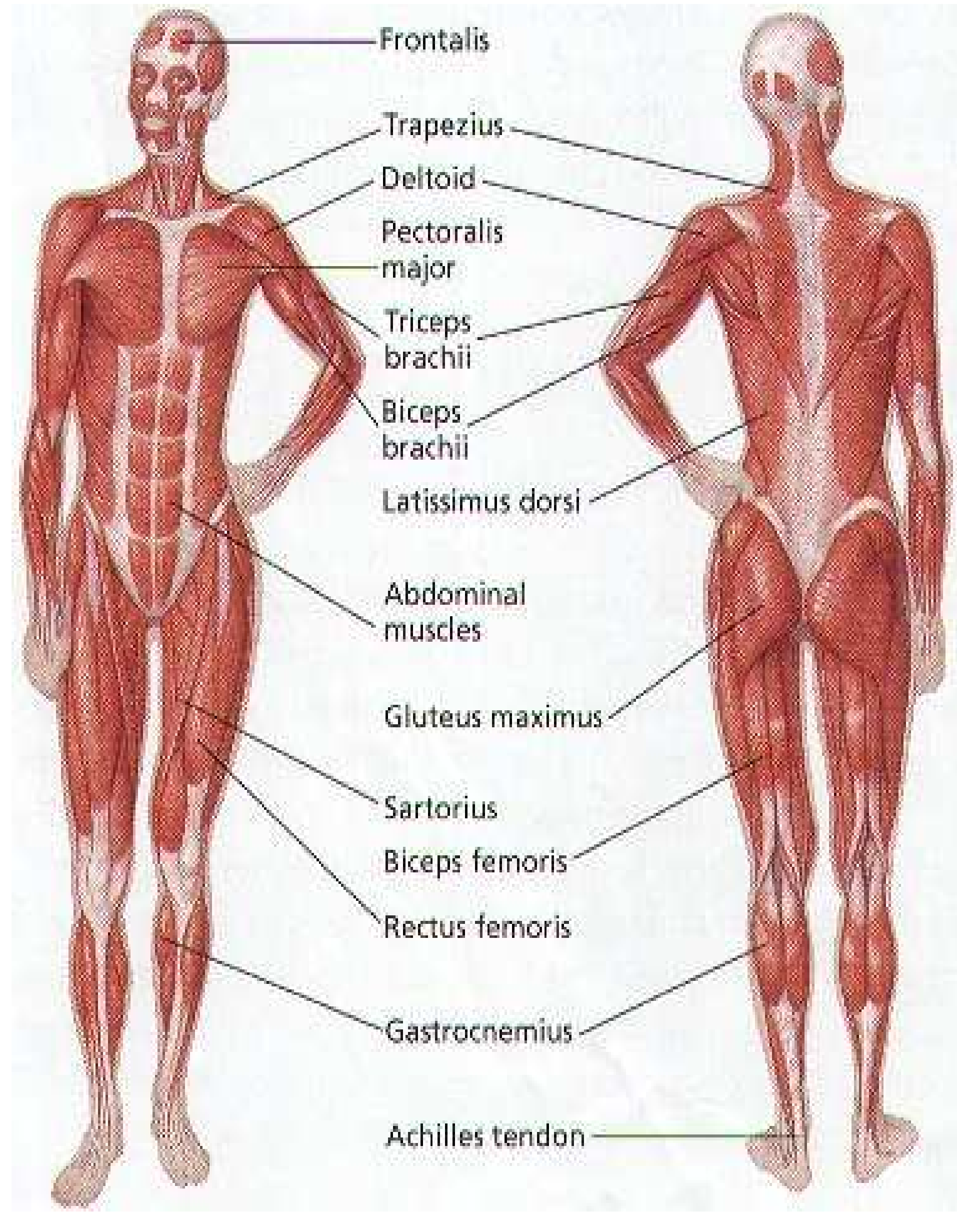


Blood Circulation

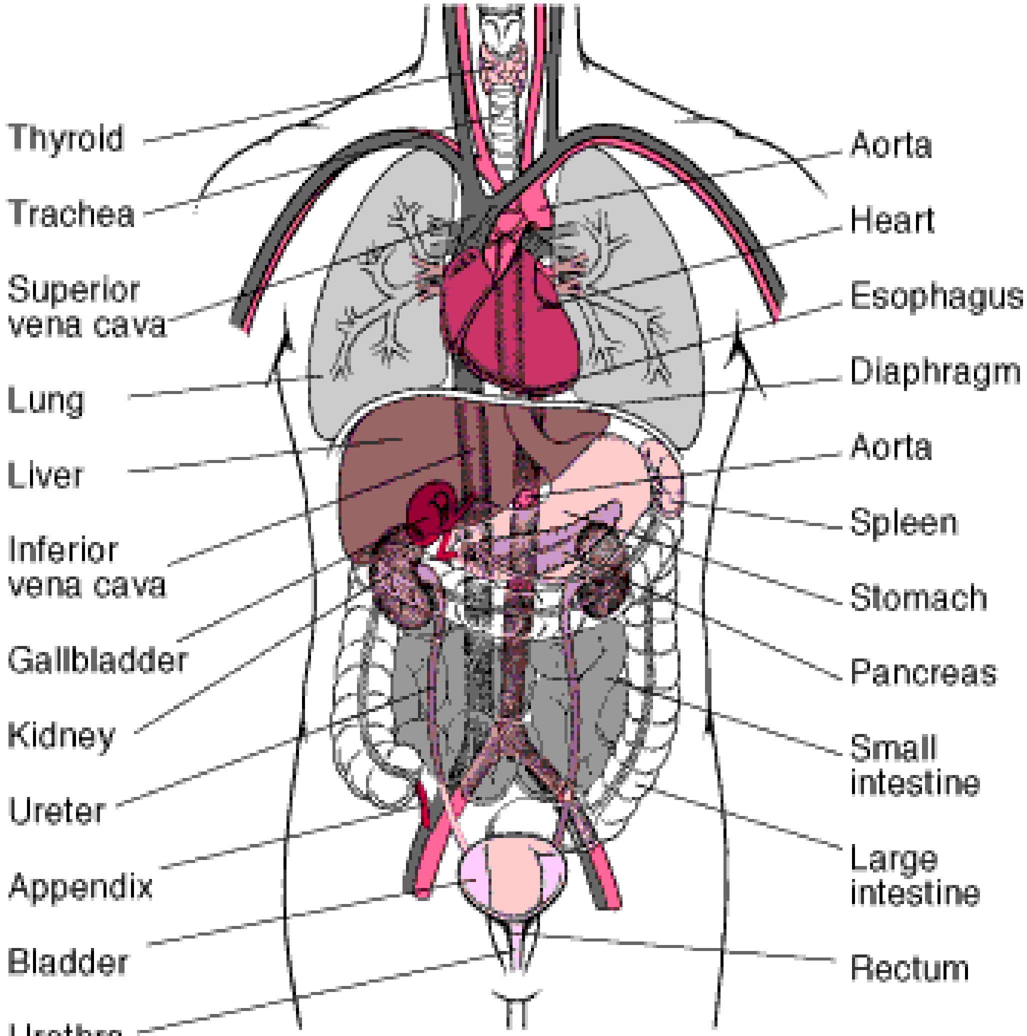
Principal Veins and Arteries




Brain
Cerebellum
Spinal cord
Brachial plexus
Musculocutaneous nerve
Radial nerve
Intercostal nerves
Subcostal nerve
Median nerve
Iliohypogastric nerve
Lumbar plexus
Sacral plexus
Genitofemoral nerve
Obturator nerve
Femoral nerve
Pudendal nerve
Ulnar nerve
Sciatic nerve
Muscular branches of femoral nerve
Saphenous nerve
Common peroneal nerve
Tibial nerve
Deep peroneal nerve
Superficial peroneal nerve


Frontalis
Trapezius
Deltoid
Pectoralis major
Triceps brachii
Biceps brachii
Latissimus dorsi
Abdominal muscles
Gluteus maximus
Sartorius
Biceps femoris
Rectus femoris
Gastrocnemius
Achilles tendon





Thyroid
Trachea
Superior vena cava
Lung
Liver
Inferior vena cava
Gallbladder
Kidney
Ureter
Appendix
Bladder
Urethra
Aorta
Heart
Esophagus
Diaphragm
Aorta
Spleen
Stomach
Pancreas
Small intestine
Large intestine
Rectum

In the Sanskrit language, the individual constitution of each person is called "Prakurthi" The meaning of Prakurthi is "nature" or "the original form" ("the first creation") every person acquires his own Prakurthi at the time of conception. When the sperm and the ovum unite inside the uterus, the predominant Dosha produce specific characteristics/ features. This Prakurthi remains constant throughout the person's life. The predominant Dosha of a person is today commonly referred to as "body type"

When we consider different individuals and their dietary requirements, their behavior and tolerance to the environment, we find that they have different needs to survive as healthy individuals. Even two people of the same age, weight, and height may have different needs and tolerance to different types and amounts of food, drink and activity. So it is clear that tolerance to food, environment, behavior, mental and physical activity etc. depends on the constitution of the person. For examples if an excess of Vatha is present in an individual, his constitution will be Vatha. In the same way Pitha dominance leads to Pitha constitution. Prakurthi usually represents the disease proneness of the person. For example, Kappa Prakurthi people tend to suffer from Kapha diseases like obesity, or colds.

The correct determination of a person's prakurthi requires a careful examination by a specialist. The prakruti or body type has a strong influence in the determining of Ayurveda Treatment.

Body Constitution - Deha Prakruti

Results from unification of Sukra (sperm) and Artava (ovum) , influenced by the parents' prakruti just as how poisonous worms get produced from the poison (so that even bad combination of prakritis sustain as long as the person continues to live).

Born from one dosha - Ekadoshaja (Hina - Poor)
Vata (Hina - Poor)
Pitta (Madhyama - Average)
Kapha (Uttama - Best)

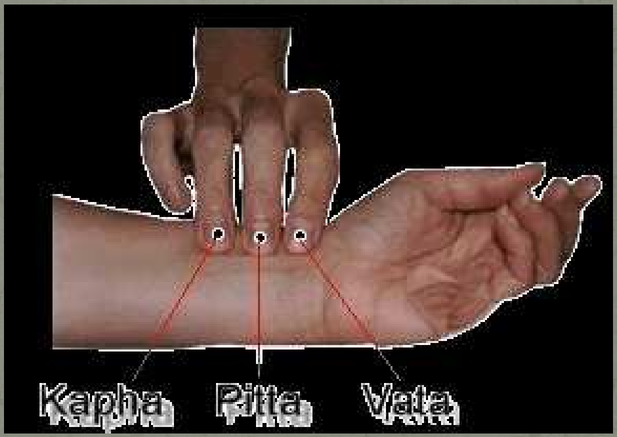
Born from two doshas - Dvidoshaja - Samsarga (Madhyama - Average)
Vata - Pitta
Pitta - Kapha
Kapha - Vata

Born from all three doshas - Tridoshaja - Sannipaata (Uttama - Best)
Vata - Pitta - Kapha

Three Dosha's

As universe and man have a common origin the activities in the universe also takes place inside the human being. In the same way that the Sun, Moon, and Wind maintain the world, Vatha, Pitha and Kapha sustains the body

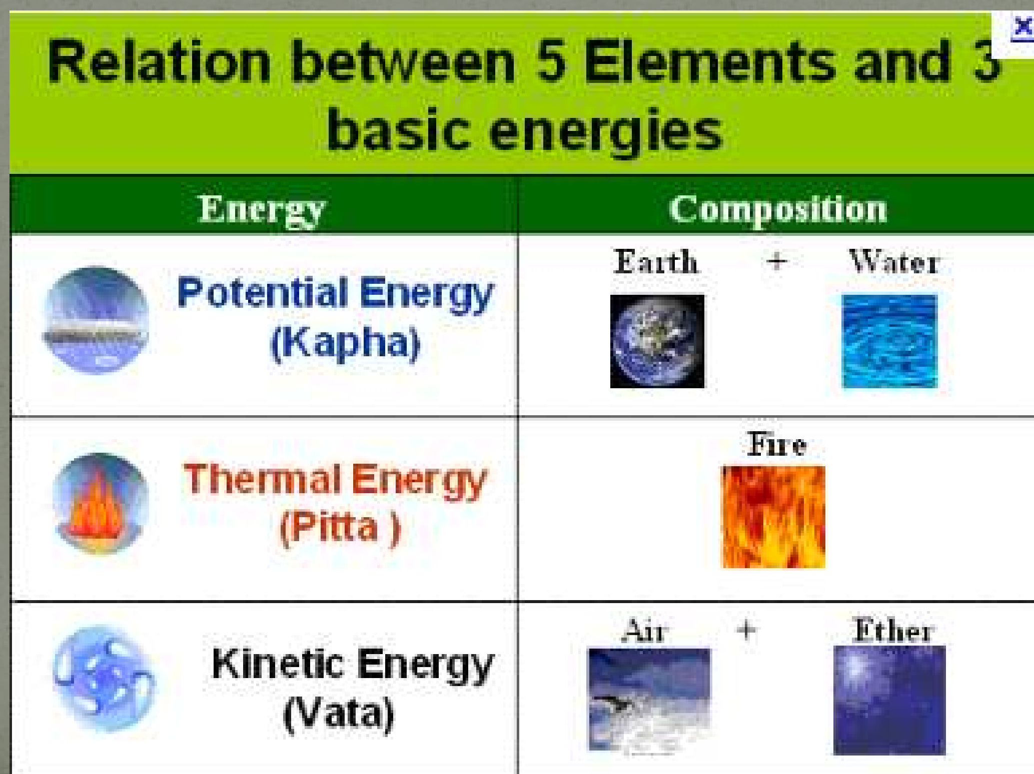
1. *vAyu* or *vAta*
2. *pittam*
3. *kapham*



- *In normalcy they nourish the body and in abnormal condition, they destruct the body.*

Properties of the Three Doshas

- Váyu: Dry, light, cold, rough, subtle, moving
- Pitta: Slightly oily, hot, light, odorous, liquid
- Kapha: Oily, cold, heavy, slow, smooth, slimy, static.



Relation between 5 Elements and 3 basic energies

Energy	Composition
Potential Energy (Kapha)	Earth + Water
Thermal Energy (Pitta)	Fire
Kinetic Energy (Vata)	Air + Ether

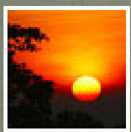
Qualities of the Three Doshas

three doshas or constitutions areParallel to the three *guòas (sattwa, rajas, and tamas) in creation,* in the human body: Váyu (or Váta), Pitta, and Kapha. Váyu may be understood as nerve force, electro-motor, physical activity or that, which is responsible for motion. It is commonly called air. The root, 'va' means to spread. In Western terms, it is the electricity setting the organism into motion, maintaining the equilibrium between Pitta and Kapha (inerts).

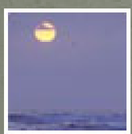
Tri Dosha



Vatha is the moving power or principle of movement in the human body. In the external universe the wind is the principle of the movement: but Vatha should not be compared with the wind, as it is a kind of energy, which is an internal force.



Pitha controls the metabolic functions inside the body. The sun is the energy of conversion and is represented by fire: when anything comes in contact with heat it changes its appearance. Pitha Dosha inside the human body is said to have this conversion power.



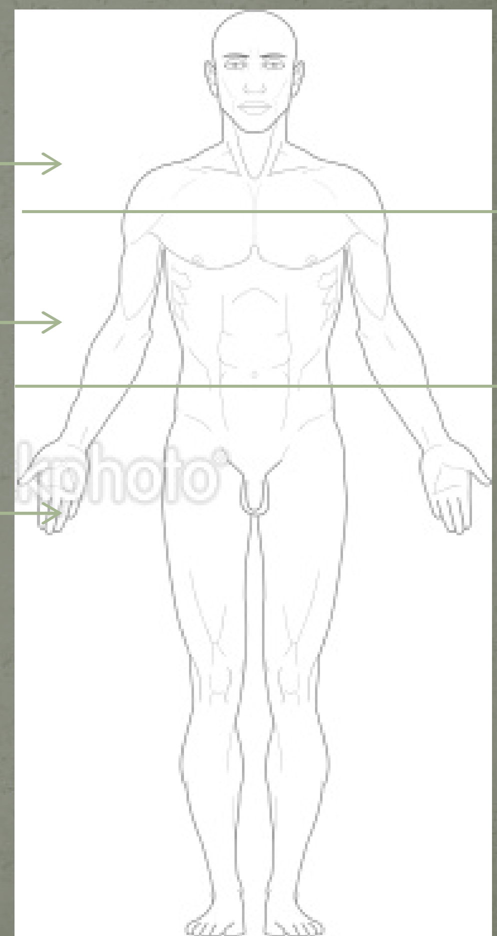
Kapha is the force of attraction and helps to prevent the disintegration of the human body. It has adhesive power and is responsible for the formation and maintenance of the body and regulates its temperature. The moon is responsible for cooling and regulating the temperature around the universe.

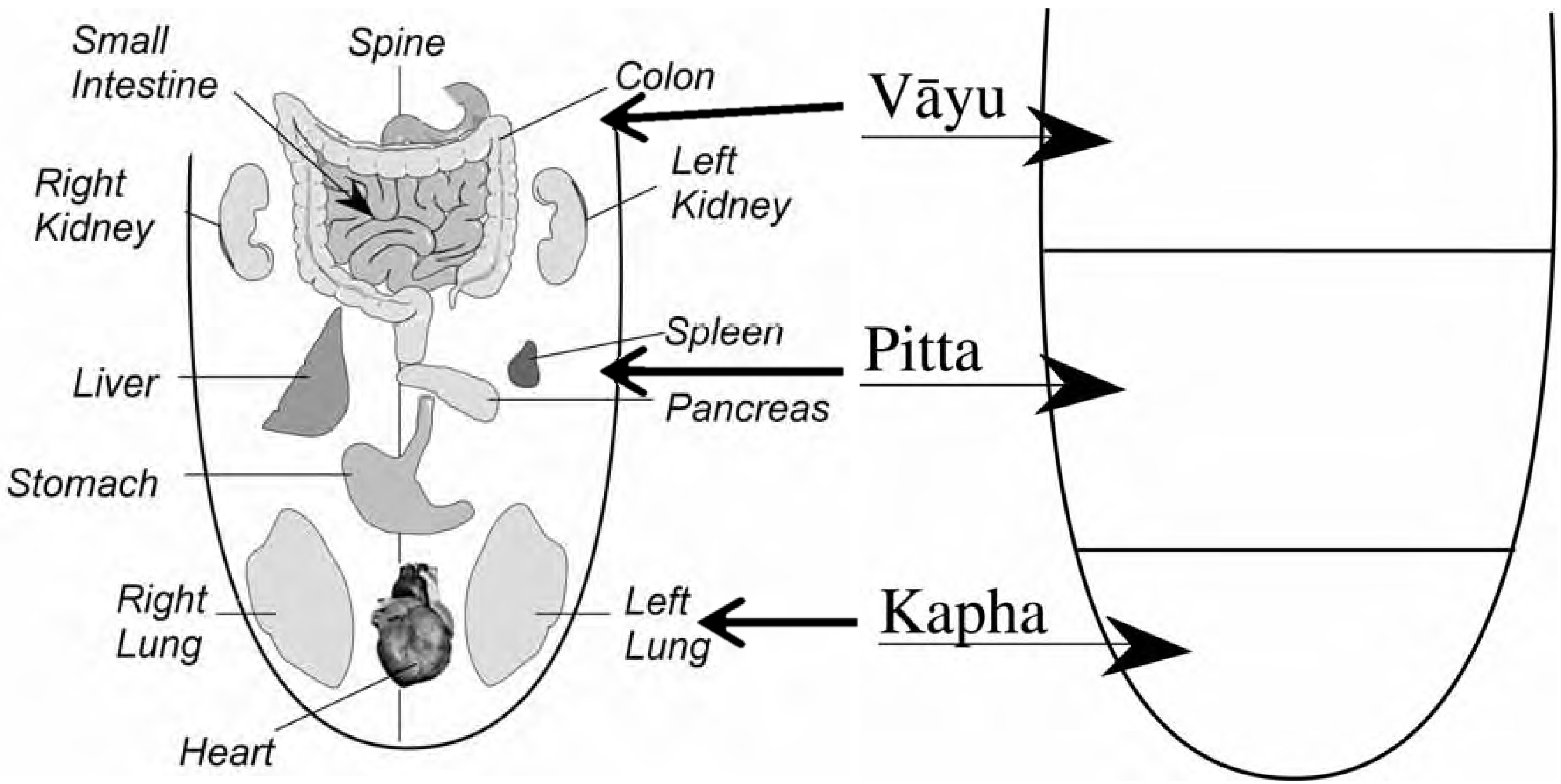
Just as much as the sun, the moon, and the wind have achieved a sense of balance to maintain the universe, Vatha, Pitha and Kapha have to be in correct balance to maintain the human body and well being of the human body.

How these doshas predominantly present in our body

Although pervading all over the body, they are predominant as follows:

- Kapha - above the heart
- Pitta - between the navel and heart
- Vata - below the navel





Small Intestine
Spine
Colon
Right Kidney
Left Kidney
Spleen
Liver
Pancreas
Stomach
Right Lung
Left Lung
Heart
Vāyu
Pitta
Kapha

Three external reasons cause *doshas* to become increased (imbalanced)

1. Time of day or season (e.g., around noontime is ruled by Pitta; Fall is predominantly a Váyu time)

2. From inadequate, excessive or untimely sensory experiences (e.g., excessive loud music, overeating)

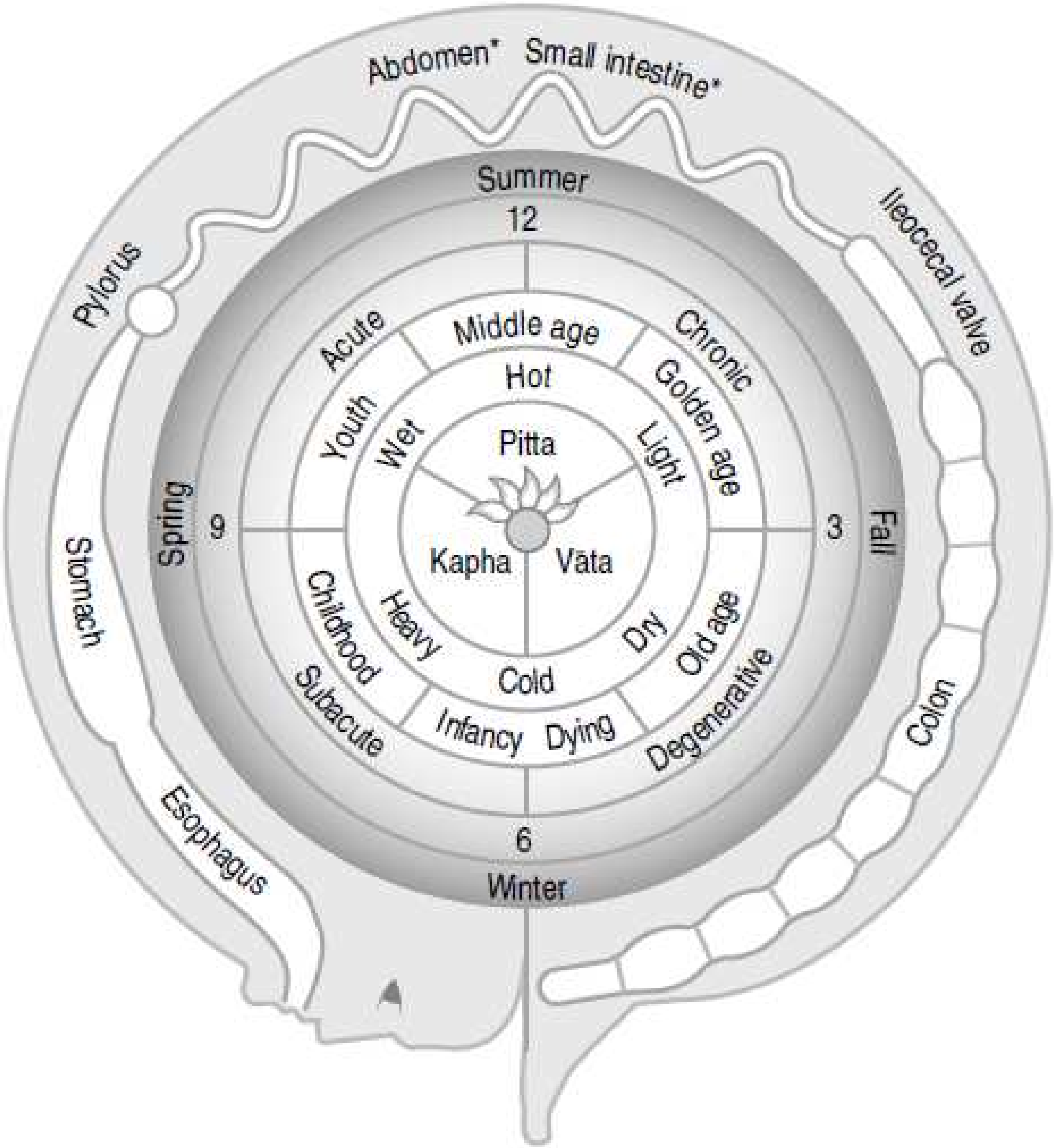
3. Actions (e.g., excessive speaking, inadequate exercise, etc.)

The 5 Dosha Stages of Life

The 5 *Doṣha* Stages of Life

Age	Main *Doṣha*
Birth-15 years	Kapha
15-27 years	Kapha/Pitta
27-42 years	Pitta
42-56 years	Pitta/Vāyu
56+ years	Vāyu

Prevailing *Doṣha* Times of the Day		
Kapha	7-9 A.M.	7-9 P.M.
Kapha/Pitta	9-11 A.M.	9-11 P.M.
Pitta	11 A.M.- 3 P.M.	11 PM- 3 A.M.
Vāyu	3-5 P.M.	3-5 A.M.
Vāyu/Kapha	5-7 P.M.	5-7 A.M.



Abdomen*
Small intestine*
Pylorus
Ileocecal valve
Stomach
Esophagus
Colon
Summer
Spring
Fall
Winter
12
9
3
6
Acute
Middle age
Chronic
Youth
Golden age
Childhood
Old age
Subacute
Infancy
Dying
Degenerative
Hot
Wet
Light
Heavy
Dry
Cold
Pitta
Kapha
Vāta